Schoolingford K-5 (1938-1939) 1953 FLA Dorobo FLA

kuptuk. Kilindo kuptet kut kemeric. Pomi e chemisk ne ane ei kemeric 273
ne mok. It is put in the hole kill it is ripens. It is sometimes like days many then it may
kut kotok mutjuk. Kito.
ripen till. It becomes like drink. (Then) we drink.

(Some wood-pods are boiled so that they can be split; they are washed in the river to remove any dirt sticking to them, and then when they have become quite soft, they are put in the sun to dry. The dried strips are next put into a pot containing honey and nothing else, to make it bitter, i.e. to ferment it, and some water is added. The mixture is put in the hut to ferment. It is left for several days till it is ready and can be drunk. Then we drink it.) Another drink called *kokwek*, or honey-and-water, is also a favourite of the Dorobo; it is not intoxicating and is much simpler to prepare than honey-wine, being simply honey and water mixed together, without the addition of wood-pods, and drunk the same day without any fermentation. 272 ●

In the old days, the Dorobo say, they were seldom absolutely without food, for meat could generally be got with either bow or trap, and unless a man was ill or away, when someone would help his family with food, he could usually get enough to feed them. This is probably true, for in those days game was plentiful enough, and there were no Europeans to restrict their hunting activities. Nowadays, when hunting is curtailed, and reduced to little more than trapping, there is an uncertainty about the food supply which even the introduction of agriculture and the presence of Europeans have not altogether removed. A man may be just unlucky with his trapping: European influence, an "harmful magic", is blamed for this; and his crop may be a small one, or much damaged by vermin. And although one member of a family may even be a wage-earner on a neighbouring farm and get a daily ration of 2 lbs. of maize meal when he works, he has to feed not only himself but his own family and perhaps others. For instance, a man of my acquaintance named Arap Kotet had to feed his wife, his child, his sister, and his mother, as well as himself. Arap Ruto, one of his neighbours, who also worked on a farm, had at times to feed his brother Arap Mutai, his wife, his four children, and his mother. Two pounds of meal a day do not go far to eke out a small crop and the produce of the traps and honey-barrels when divided among eight people is a bad season. Shortages are cancelled as far as possible by the principle of sharing, and a man who has food left over after feeding his own family must, and does, help to feed certain others if need be. Arap Ruto, as we have just seen, has had to feed seven people besides himself at times; but in the past the normal rule of food distribution was that a man provided meat for his wife and children, for his parents, and sometimes his wife's parents, since the old people, as always, depend on what their sons and sons-in-law can give them. A successful hunter also shared his kill with those who went with him and were unlucky. The distribution of meat was then as follows:

Hunter
1. Own family.
2. Own parents.
3. Wife's parents.
4. Fellow hunters.

/XVI cont./

262 If lean times then come, one tries, as well as one can, to appease
[852] the stomach with wild roots or tubers, with berries or other small
fruits, with honey and honey beer. Meat is seldom eaten raw,
251 usually boiled or roasted at the open fire. For storage it is cut into
939 long strips that are hung to dry in the sun. When the meat is well
251 dried, it is moved away in the aforementioned tree, close to the
camp: cattle and small livestock, which are bought from the Masai
262 for ivory, are not kept, but slaughtered immediately. Insofar as the
[939] Wandorobbo, in barter with sedentary tribes, are able to come into
the possession of vegetables, they also live on these, but actually
only during times when, for some reason, only little game is to be
had. Otherwise the vegetable food acquired by trade constitutes
• [872] only a side dish, especially for women and children. Many of them
never milk and base this on the fact that their stomachs, accustomed
only to meat diet from early childhood, do not tolerate it. Some
go so far as to throw away the udder of a slaughtered cow, although
[191] they eat that of a slain piece of game. There indeed seems to be no
doubt but that the previously mentioned Masai belief, according to
which milk and meat must not be brought together, rests on these
873 customs. Besides water, honey beer, which they make in the same
[870] way as the Masai, also serves them as a beverage. The latter price
[871] that made by them more than their own, which probably rests on the
fact that the Wandorobbo keep the good honey for themselves and sell
254 only the inferior kind. Men, women, and children eat together.
[852] Both the foods for the man, his wives, and children and, on the other
[915] hand, those for the youth and his favorite girl are cooked in one pot.
From this the food is poured into small wooden bowls (kitoboge), of
253 which each adult dining in the meal has his own. From the food
191 laws of the Masai, the custom that young unmarried men may not
drink honey beer is still found here as a survival. Tobacco is a
276 luxury of the married. Men smoke it, coarsely cut, in pipes carved
by themselves. Ground to powder and mixed with a little soapy
salt and /XIV/ fat, it serves both men and women for snuffing.
Women also like to chew the snuff.